also active, and in that decade one U Kyrhai, a Khasi convert to Presbyterianism, left that church and founded a unique sect that blends something of himself with something of mystical Hinduism and Christianity. The competitors who most seriously threatened the dominance of the Welsh Presbyterians were the Roman Catholic missionaries who arrived in Shillong about 1890. Catholics have since opened a number of high schools, colleges, convents, and orphanages. They also established a technical school, and are now constructing a seminary. At the present time, one estimate is that there are about 100,000 Presbyterians and 80,000 Roman Catholics among Khasis. Members of other Christian sects are comparatively few; adherents to Hinduism and Islam are fewer still, comprised chiefly of Khasi women married to Hindu or Muslim men; U Kyrhai's sect is dying out; and the balance of Khasis are, according to their own term, "Khasi" in religion. [Cf. Lyngdoh 1937; Morris 1910; Ropmay 1940; Singh 1950; Pugh 1951.] **Supernaturals.** The great deities are two, an unnamed masculine God (U Blei) and an unnamed feminine Goddess (Ka Blei Nongsynshar Nonghukum). God created the earth, and in the beginning instructed man in cultivation techniques and also laid down the framework of a moral order that should guide his every move if he wished to join God in heaven after death. This framework was then filled in by the first ancestors, who are therefore the authorities on the subject and are semideified as Ka Iawbei (the mother), U Thawlang (the father), and U Suidãia (the mother's brother). Very early, Goddess undertook to keep account of the numbers of human beings on earth, and this role was so important, relating as it did to the health and the multiplication of the people, that she became of major importance in the Khasi pantheon. When sin beset human society, God activated automatic punishments in the form of natural calamities, and man finally decided that some animal should go and intercede with God on behalf of humans. The cock went, agreed to take upon himself the burden of human sin, and received instruction in the correct divinatory and sacrificial techniques for which he would be one of the main objects of the knife. Again, over a period of time, it was the ancestors who perfected these techniques. Now, God is regarded as powerful and merciful, but passive. His punishments have their own impetus, and the expression of His mercy is solidified in ritual. Goddess is more vaguely conceived, but is much closer to the individual. [But cf. Ehrenfels 1950, who conceives of one double-sexed, great deity among Khasis.] Regarding ancestors, it is never clear from prayers whether supplication is to generalized semideities or to particular first ancestors of a Khasi's own matrilineage, and such a distinction seems not to matter. There are three other categories of minor deities: those who protect places (such as villages, groves, or springs),

797
779
[162]
[113]
776
771
773
[114]
776
771
[769]

5.2: The following table shows the classification of population by age and sex in the three areas:—

Age and Sex Composition of Population

Age Group	Border area			Project area			General area		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1. Below 5 yrs.	293	328	621 (16·90)	299	295	594 (20·03)	77	87	164 (16·18)
2. 5 to below 15 yrs.	426	459	885 (24·09)	260	373	633 (25·00)	137	102	239 (26·80)
3. 15 to below 65 yrs.	1625	1077	2702 (57·21)	772	862	1584 (53·42)	288	296	584 (54·78)
4. 65 yrs. & above	26	40	66 (1·80)	16	18	34 (1·15)	3	2	5 (0·56)
Total	1770	1904	3674 (100·00)	[illegible]	1548	2965 (100·00)	485	437	902 (100·00)
No. of females per 1,000 males	..	1076	..	..	..	1092	..	..	[illegible]

It is seen that the population under 15 years of age in the border area, project area and general area were respectively 41 per cent, 45 per cent and 45 per cent of the total population in these areas, while that under age group 'between 15 to 65 years', constituted respectively 57 per cent, 53 per cents 35 per cent of the population in the three areas.

It is evident that population of females was as a whole greater than that of male in border area and project area and less in general area. The number of females per 1,000 males in border area, project area and general area were respectively 1,076, 1,092 and 940 against the 1951 census figure of 983 females per 1,000 males in the rural areas of the district of United K-J. Hills.

5.3: The following table shows the classification of population by religion.

TABLE C-3

Classification of Population by Religion

Area	Tribal religion	Christianity	Hinduism	Other religion	Total
(1)	(2)	(3)	(4)	(5)	(6)
1. Border area	1766 (48·07)	1410 (38·32)	493 (13·43)	15 (0·41)	3674 (100·00)
2. Project area	811 (27·35)	2013 (67·89)	141 (4·76)	0.00	2965 (100·00)
3. General area	309 (34·26)	571 (63·30)	23 (2·44)	0.00	902 (100·00)

Population following Hinduism and other religion in the border area comprises mostly of displaced persons from East Pakistan following trade and business as their means of livelihood, while those in the general and project areas are mainly the Nepalies who are generally engaged in cattle rearing and agriculture.

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

public auction. The Assam rules, as revised in 1875-76, reserve to Government the right of pre-emption at the price of Rs. 600 (£60) in the case of every elephant captured between 6 feet and 7½ feet in height. For every elephant caught that is not purchased by Government, a royalty of Rs. 100 (£10) is payable within one month after capture. Certain methods of hunting are prohibited.

POPULATION.—Prior to 1872 no attempts had been made at a Census of the Khásí and Jáintiá Hills, but in 1870 the Deputy-Commissioner approximately estimated the population at 118,925 souls. In 1872, at the time of the Bengal Census, operations were set on foot in these Hills, but on a less elaborate system than in Regulation Districts. In the Khásí Hills, the Census of the various petty States was effected through the chiefs; in British territory in the Jáintiá Hills, the *dolloís* conducted the enumeration; while at Shillong and other places under direct administration, the work was done by officers attached to the Deputy-Commissioner's office. The results are thus returned:—Adults—males, 39,882; and females, 44,398: total adults, 84,280. Children under twelve years of age—males, 28,611; and females, 28,947: total children, 57,558. Total males, 68,593; total females, 73,245. Grand total, 141,838; proportion of males, 48·36 per cent. The total area of the District, according to the latest returns, is 6157 square miles, which gives an average density of 23 persons per square mile. The number of villages is 1003; the number of houses, 30,557, of which 350 are returned as of the better sort.

ETHNICAL DIVISION OF THE PEOPLE.—The population consists almost exclusively of aboriginal tribes and races, viz. Khásiás and Syntengs (who form the bulk of the inhabitants of the Khásí and Jáintiá Hills respectively), Míkirs, Gáros, and Kukis. The only other dwellers in the Hills are the European officials and military officers at Shillong and Cherrá Púnjí, with their native servants and followers, a few Bengálí officials, and the sepoys of a regiment of native infantry. The classification of the inhabitants according to religion shows:—141,283 aborigines; 365 Hindus; 62 Muhammadans; and 128 Christians, including 35 Europeans, 8 Eurasians, and 85 native converts.

THE KHASIAS.—The following sketch of the physical characteristics and customs of the Khásiás has been kindly furnished to me by the Deputy-Commissioner, Colonel Bivar; it is reproduced almost verbatim from his report and on his authority:—